A U M

Many, by gratifying anger, have changed the condition of their soul, and have ade death preferable to life. But by governing the tongue and being quiet, friendship produced from strife, the fire of anger being extinguished; and you yourself will t appear to be destitute of intellect.—IAMBLICHUS.

THEOSOPHY

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THEOSOPHISTS IN INDUSTRY

WITHIN the last decade one can perceive a change in attitude of many employers toward labor of much greater extent than might be supposed. This change has been in the irection of greater consideration and toleration, of more industrial emocracy.

When analyzed, however, the motives are seen to be, from ie Theosophical standpoint, insufficient, arising as they do, largely om uneasiness at the growing power and demands of labor, or om that enlightened selfishness which sees, "as in a glass darkly," iat Karmic Law compels at last, payment for actual service ren-ered—that Emerson's "Law of Compensation" works both ways. Theosophy is to be of any avail whatever in the amelioration r prevention of the worst event which can befall a social system, must, and soon, become a matter of practice as well as precept; matter of daily living as well as of propaganda. It must also ase to be in practice, as largely heretofore, confined to individual rsonal conduct and a narrow circle of relationships, and must applied on a large scale among increasing numbers of men aving to do with large affairs of the world. The employer bears e heavier load of past guilt; consequently of future responsibility.

To how great an extent the Karma of the nation and of the dividual will permit the participation of actual—not theoretical -Theosophists, in general affairs, can only be determined by future ents.

It is only fair, however, that those Theosophists who may find themselves in responsible positions should be made aware of what action will be found necessary, and what consequences to be faced. The employer whose will it is to *be* a Theosophist, must first of all assume the attitude that he holds in trust merely, all his power and possessions, and that he has no more right to use them for selfish purposes than he has to embezzle some one else's money. He must be prepared to recompense labor of whatever grade, according to its actual value to the business, and to err on the side of generosity rather than the opposite; and if this, as may be the case, results in the discovery that an employee is worth more than the employer, he must be ready to face the fact and act accordingly. He must be ready to give to each man a full measure of responsibility, and to make him feel that he is not a machine, but one of the mechanics. He must provisionally accept, if he employs at all, each man at his own valuation, and extend true Theosophical charity toward his mistakes and failures, while at the same time avoiding the error of tolerating disloyalty, laziness and indifference, at the expense of the loyal and industrious.

He must redouble his own personal efficiency and industry, in order to prove his right to the position he holds, to maintain the respect of his men and his influence for the better over them, to set an example which will be generally followed to the benefit of all, and to offset the inevitable immediate financial loss which results in the application of an unselfish policy under present conditions. In other words, what is called for is a socialization, *from within outwards,* of the entire enterprise. And this must be carried out without advertisement or proclamation, all of which only arouse suspicion and distrust. No benefit can result from promiscuous revelations of the ruling motive; it is necessary first that sincerity and good faith be shown and accepted; after that inquiry and instillation of the philosophy may follow in individual cases.

The above may be considered the duty (Dharma) of the employer who would be a Theosophist in actual earnest. But he must be ready also to face his Karma, which will be:

(a) Immediate suspicion of ulterior motives and sham on the part of all concerned, or in some cases being classed as a fool, or "easy."

(b) Antagonism from other employers, and a withdrawal of the mutual support which has to such an extent preserved the employer class against greater numbers of opponents, up to the present time.

(c) Robbery, betrayal, incompetence, laziness, and disloyalty from a great number of employees, according to the Karma of the individual employer, and which, when summarily dealt with in the interests of the loyal men, will result in out-

bursts of hatred and vengeance far more virulent than those experienced by the frankly predatory employer.

(d) Implacable hatred and personal danger from that element of the population which is purely destructionist, and to whose purposes a just and fair employer is the greatest of menaces.

The Theosophical employer must be ready, not only to face these conditions for an indefinite time, running the risk of ruin or near ruin, but must do so without becoming discouraged, embittered, or contemptuous, and without ceasing to look for the sources of trouble within his own nature rather than without; in other words, when misfortune or betrayal befalls, to ask himself: "In what respect have *I* failed in the spirit of brotherhood? In what action have *I* been unwise? In what have *I* been slack and inefficient?" This course is hard; as hard as can be imagined. But if entered upon with the determination to continue to the end, sooner or later, as surely as the sun shines, an end- and exosmosis will be set up which will gradually, by the natural action of Karma operating through labor turnover and business circumstances, eliminate the unworthy and replace them with the worthy, and in the end result in a group which will be a family rather than an organization, and a family mutually devoted to one another's interest —*a nucleus of brotherhood,* and an example which will spread endlessly.

Under modern conditions, the greater number of employers are those who are employed in turn by others; that is, managers or executives in some degree; and this condition is on the increase. It is quite probable that the greater number of actual Theosophists (as distinguished from the merely intellectual or theoretical), will find themselves in this category. He who finds himself between a fair employer and loyal men, has only to see that he himself renders full and fair service to both: in transmitting and enhancing the fair dealing of the employer to the men, and in helping and guiding the men in rendering full service, while in every case giving full credit to all subordinates. More often, however, the executive finds himself between disaffected labor and an unfair employer, or between an unfair employer and labor not yet disaffected, but becoming so; very rarely between a fair employer and disaffected labor. There is nothing to do in any of these cases but to render himself invaluable to the employer, and at the same time use his influence to gain credit, appreciation, and better conditions for labor. If he proves himself efficient and tactful it will be less difficult than may be supposed to influence conditions for the better; either through insensibly changing the attitude of the employer by example, or convincing him by results, that generosity is the best policy. If, as may happen, he finds himself under cir-

cumstances where nothing apparent can be accomplished, recourse may be had to the "fulfillment of every duty:" and if conditions refuse to ameliorate, he will, as soon as his own Karma is worked out and his own nature measurably purified, find that opportunities open for change to a situation where altruistic work *can* be made effective.

But whether down-trodden employee, harassed employer, or employer-employee between the upper and nether millstones, all must remember that the reward of effort, as well as reasons for suffering and disappointments, must be looked for *inside* and not *outside;* for nothing effective can be accomplished except from the permanent basis of realization of one's self as SPIRIT. He who thus realizes, even slightly, becomes independent of personal circumstances to a degree not to be understood by others.

The road is dark and hard for all who are in earnest about *really* helping humanity; but some must do it, or all will go down in a hell of mutual and general destruction and misery; civilization is on the brink. *Some are now carrying Theosophy into industry.* Are there others with sufficient courage and conviction to sacrifice themselves for the common good, without hope of personal reward or fear of personal consequences?

To the workman under an unjust employer, or suffering the pangs of poverty, there is nothing more unwelcome than that cardinal doctrine of Theosophy which states that all circumstances are the results of past action, and only to be escaped by ungrudging fulfillment of all duties pertaining to whatever circumstances in which he finds himself. This is all too apt to seem submission to life-long and hopeless slavery; and therefore this view will be accepted at first only by those whose perceptions have been clarified by many lives of suffering. Yet to every man lies just here the laboratory and apparatus for the testing of the doctrine; and a "test" being the constant demand of those who investigate Theosophy, it might be supposed that the opportunity would be seized more often than it is. Circumstances are hard to change; but everyone can change his *attitude* toward them; change of the quality of action follows change of attitude, and finally change of circumstance as well.

To the man who, through Karmic enlightenment, sheer hopelessness, or conviction from reasoning, decides on an earnest adoption of Theosophy as a rule of life, we would give a ray from the light of experience of countless thousands.

The attitude must first be adopted, that whatever be the circumstances, they must have been *earned;* and from this it follows that every pain *not resented* is so much gotten rid of forever, unless invited back again; therefore the unjust master is only the unconscious instrument for the infliction of earned punishment, who in

turn, is earning in his blindness the same punishment for his own future. It must be realized that the attitude with which an employer, or anyone else, receives service, has nothing to do with the duty of every man to do his best under all circumstances. If this attitude is adopted, and strictly lived up to, unpleasant consequences of uncertain duration are to be expected; the chief of which is that advantage will promptly be taken of one's good nature to heap up work without additional recompense; the "good old plug" and not the balky horse, is the one overloaded by the average employer. Second, a Theosophical employee who is fulfilling his every duty, will be set down as a stool pigeon or an "easy mark" by his fellow workmen and ostracized to a greater or less extent. But if he is working steadily and effectively for the bettering of the conditions of his fellow workmen, and not solely for himself, the fact will soon be recognized. And if he is, as he should be, striving to increase his own capacity and efficiency, his value to the employer will sooner or later make his efforts for fellow workmen effective.

Theosophy In Masonry

In a general sense it is very well known to Theosophists that modern Masonry is the survival of earlier efforts of the Great Lodge of Masters to keep alive and nourish human aspirations toward the Divine, apart from dogmatic religions. Students are fairly familiar with the tradition of the attempted reformation of the "Grand Orient" in France by Cagliostro; they know something of the writings of Ragon, the Belgian Masonic occultist, and of the voluminous and learned writings of General Albert Pike of this country; and every one is conversant with the general reputation of the Masonic order as an upholder of freedom of conscience and of thought, as well as the practical exemplifier of brotherhood within its own ranks. While Masonry as a whole has lost in large measure its ancient inspiration and has become to a degree merely ritualistic, in a Preservative sense it has fulfilled a noble function. In Catholic countries it has long been almost the sole bulwark of intellectual liberty. In this country, the Fathers of the Republic were, almost without exception, Masons, and the same has been the case with most of the great publicists of Britain.

But what is Masonry doing today in the great Cause of human enlightenment? A great deal, in one form and another. Not only are many Masons Theosophists, but their influence is materially vitalizing this ancient and honorable craft. The doctrine of "once a Mason always a Mason," is *a mantram* that Theosophists might apply with profit amongst themselves. H. P. B. was a Mason—in an honorary sense as regards the modern Masonry; in a highly

occult sense as regards the eternal Craft. Mr. Judge was a Mason so was Robert Crosbie, and so were and are many other Theosophists of the Ancient School. It is remarkable that of all secret mystical or semi-occult associations, Masons alone were permitted entrance by H. P. B. into the Esoteric Section without giving up their affiliation. Certain it is, at all events, that however greatly its spiritual fire may have died down during past centuries, Masonry has preserved its traditions and symbols intact, while in less than half a century the degenerate survivors and offspring of the Parent Theosophical Society have corrupted both the spirit and the letter of H. P. B.'s Message and Mission out of all semblance. It is most interesting to the scattered and isolated few True Theosophists to observe the steadily increasing interest among Masons of the higher degrees in true Occultism.

THE NEW AGE AMONG MASONS

The present day literature of Masonry shows an astonishing practical virility in wholesome directions and, while Masons are strictly forbidden to proselyte, this literature and the general character of Masons is a propagandum for the higher life that must, insensibly as well as sensibly, profoundly and permanently, if slowly, leaven great numbers of minds and ripen them to a just appreciation of True Occultism when the time comes—as come it will in another generation—to "teach and *demonstrate*" the great Truths that lie behind the ritual and symbolism of Masonry as behind all things.

Amongst all the Masonic literature that comes under our notice none is more worthy than *The New Age Magazine,* the official organ of the Supreme Council 33rd degree in America published at Washington, D. C. Not a number of this magazine but is replete with interest to all thoughtful and observant men. Not a number but treats of matters of education, religion, science, public policy and public polity in worthy, dignified and dispassionate mood. In its necessary treatment of those enemies of liberty who seek under false faces to inject sectarianism into the schools and into politics and business, it is never unjust, never *ex parte,* never destructive, however plain and direct in its statements. To be judicial without being either intolerant or afflicted with an emasculated "neutrality" is rare indeed—is, in fact, an example of true Occultism in itself.

Nearly every number contains one or more articles which may be justly called considerations of the First Fundamental Proposition of the *Secret Doctrine*—the Omnipresent Spirit. These are marked, always by genuine learning and study, often by an intuitive perception of what in the Sanskrit has been named *Tat twam asi*—That thou art—that the Self of All is the Self in man. Numerous

other articles in recent years and months treat frankly and sympathetically of reincarnation and karma in terms of understanding and appreciation that betoken real study of the teachings of H. P. B. Not infrequently such articles contain quotations or transcriptions from the *Secret Doctrine* and from the *Voice of the Silence.* The June number of *The New Age* may serve as an example of the general tone and content of this magazine. It contains the "Right of the Child to an Education in the Public School," a portion of an address before a Masonic assembly; a Nebraska Supreme Court decision on "The Bible in the Public School;" an address by Dr. Thomas E. Greene on the subject: "Is Religion Meeting Present Day Needs? If Not, Why Not? " This latter is truly a noble contribution. We can quote but a few sentences:

> The saddest of all things is religious selfishness. . . . Nothing is sadder than a selfish religion that teaches us that the one great thing in life is to save ourselves, to get right with God, to make sure of our individual salvation in the face of an uncertain future of weal or woe.
>
> The religion that shall meet the needs and conditions of to-day must be a religion of humanity, a religion free from the obsession of self, a religion whose practical creed shall be one of Brotherhood, of Creative service, and of self-forgetfulness. . . .
>
> We have far to go. We have many things to forget. We have much of rubbish to cast away, but the ideal still gleams in the sky beyond us—the religion of the Fatherhood of God, in the Universal Brotherhood of Man.

Twentieth Century Civilization

Earlier in his address Dr. Greene, who is an official of the American National Red Cross, gave statistics of the various world religions, and then treats of "our religion"—whether it answers affirmatively the postulated question which forms his subject:

> If by "our religion" you mean a system of doctrine . . . if by religion you mean "Systematic Theology," my answer is an extremely easy one. It is not meeting present-day needs and world conditions. . . .
>
> If by religion you mean any one of or all of the two hundred and two different sects that make up . . . the Church or the Churches —split asunder by a thousand purely human eccentricities—. . . a mess and a mass of utterly insignificant, valueless questions . . . magnified by a peculiar folly into dimensions of great moment; if that is what you mean by religion, my answer again is easy. Yes, that too is decadent. . . . Its failure to meet world conditions is axiomatic. . . .
>
> If by religion you mean the type of alleged allegiance to a spiritual and a moral code that we liked to call Twentieth Century Civilization . . . I shall point you first to a wrecked and ruined world. . . .
>
> If by religion you mean the real embodiment in life and practice of the teaching of Jesus—if you mean to ask me whether that religion is meet-

ing present-day needs and world conditions, I should reply that one scarcel knows because it is so little undertaken and so little tried.

Dr. Greene's address was delivered at a meeting of the Nationa Republican Club. Other speakers who shared in the discussio included clergymen and University men. That such an addres as Dr. Greene's should have been listened to with attentive respect that such a subject should have been chosen for discussion befor a political body, that such remarks should be made, all show hov deep-reaching and wide-spread is the revolt in the lay mind agains the heresy of sectarianism that has so long masqueraded as Re ligion. Few, we think, will question that Masonry has don much, directly and indirectly, to undermine dogmatic religion an thus, negatively, at least, to prepare the way for the religion o the future.

CHURCH AND STATE

Bolshevism today is but repeating in Russia the struggle tha lasted for a thousand years in Europe at large—the attempt t separate religion from government, to divorce absolutely authorit in the state from authority in matters of conscience. After te centuries of feudalism of body and soul, that divorce is at bes but *a mensa et thoro*. The same battle goes on daily and hourly even in America, where religion and politics are supposed t be alien. Does any one doubt that "church influence," protestant a well as catholic, is any less active because not spread on the record in bloody script? Socialism and Bolshevism are brutall and sordidly atheist and materialist. Admitted. But why? Be cause religion, as men know it and practice it, is nothing but sectarianism, superstition and hypocrisy—idol-worship, as Marx truly denominated it. When true and false are inextricably inter woven and intermixed what wonder, as Disraeli sardonically ex pressed it, that "sensible men are all of one religion," *i. e.*, no religion at all.

Louis Fischer, an able and careful observer, writing in *Curren History* for July on "Soviet Russia's Grim Battle against Religion," makes very clear to "sensible men" the nature of the Bolshevis struggle and, incidentally, the nature of the opposing alignment He says, for example, that the incessant propaganda and countless demonstrations against religion, the "parades, hilarious jollification and the introduction of a spirit that must needs be distasteful t persons who consider these days as days of solemnity, fasting and prayer," though they seldom "take on an actively offensive character," have occasionally "led to blows and bloodshed." Why Because "worshippers do not always stand by unmoved when what they consider holy is ridiculed at an open air meeting held simul taneously with the services in a square opposite the church o

synagogue." Is not this the familiar sectarian Christian spirit which would enforce its own Sabbath on unbelievers, while calling all others the Sabaoth of evil? Mr. Fischer can scarcely be called a Bolshevist sympathizer, yet he goes on to say that "Freedom of religious worship, nevertheless, exists in Russia and services are not interfered with except in isolated instances." Furthermore, he declares:

> All Communist anti-religious propaganda rests on the premises that religion is a form of idolatry, that the history of religion is a concoction of lies, and that the machinery of the Church is a tool created and maintained by the capitalists in order further to enslave the peasants and workers.

Well, are the above premises unsound, unsupported by the facts of Russian history? If the Greek and Roman Catholic Chuches are to be taken as "religion," if Russia and the Catholic countries of the world are to be taken as "governments," who shall deny that the alliance of Church and State has ever been anything but a holy one, the enemy of earthly as of spiritual well-being?

Communism and Religion

Only the few truly reflective minds have regarded the armadas of hatred and misrepresentation launched against the Socialist regime in Russia as any great movement should be regarded—with an eye to the discrimination of the causes which underlie all antagonistic play of forces. Bolshevism and Communism are forms of Socialism: Socialism in the saddle as distinct from Socialism on foot and in mere propagandum. Socialism in any guise is a protest or an insurrection against the established order. It is purely subversive and destructive in essence; educative only as a religious "revival" might be so called, that is to say, to gain "converts." Bolshevism has the same underlying basis as the struggle between the patricians and the proletariat of Rome, even the same as the succession of emperors "elected" by the Pretorian guards, or the sultans chosen by the Janissaries. Communism has nothing in common with either the American or the French revolution save the shedding of blood incident to sudden and great changes, political and religious.

Communism in Russia has been forced to proceed against the established religion in the same way and for the same reasons as marked the subversion and destruction of the czaristic state. Caesarism in government breeds revolution. Caesarism in religion breeds persecution. The callousness of Russian imperialistic bureaucracy wore out all respect for government; the repression of soul freedom by the Established Church wore out all reverence for religion. Church and State both were tyrannies ruinous alike to political, intellectual and moral freedom. Only force could unseat and upset them. Knowing nothing of liberty, what could

be expected of the submerged, once they found themselves wit lightning in their hands, other than that they should emulate th only example they had ever known—use that lightning to blas their enemies and oppressors? Neither faction had or has th faintest conception of liberty, of tolerance, of responsibility, in a inclusive sense. How could they, given our human ideals of God of Government, of Life and Duty? Who spells Brotherhood i any but an earthly, a mortal, a materialistic sense?

Bolshevism presents the same phenomena as Caesarism, bu in an accelerated tempo—the woes, the injustices, the iniquitie of centuries are here enacted in a decade. But let it be remembere that it is Governments and Churches which persecute and oppres continuously, Revolutionists only sporadically and intermittently Church and State, not less but more than Bolshevism, are "Reds." What are the victims of the Bolshevists contrasted with the heca tombs of the Great War? All alike are selfishness, whether th calculated enlightened selfishness of the "established order" i government and religion, or the frenzied, unenlightened selfishnes of communism: travesties, mockeries of true fraternity, the Frater nity of the Buddha and Christ. The world cries out for *enlight ened unselfishness,* lest it perish; else it perishes.

X-RAY EYES

The Los Angeles *Times* of May 21 contained a long despatch from Madrid detailing the feats of a son of the Marquis de San taora. In the presence of the king and queen and a distinguished court assemblage, the youth read through bandaged eyelids a clip ping cut at random and placed within an iron casket, the contents of the clipping being unknown to anyone present. The report states that the Marquis has devoted years to a study of the pos sibilities of human vision, experimenting with somnambules and others, to find at last in his own son the proof of the capacity of the sight of man to penetrate supposedly opaque substances. All the experiments of the Marquis were conducted "without the aid of hypnotism, mesmerism, or any of the other occult arts." Much excitement is said to have been occasioned by the demonstration be fore the court, and it is proposed now to have "science" make a full investigation. Great pains are taken in the despatch to affirm that there is nothing occult in the youth's powers—as if anything is known of any of the powers normally and habitually exercised by all men, beyond the fact that we have them and exercise them. The fact of somnambulism is known, as is the fact of the X-ray, and the mysterious exhibitions more or less familiar under the names of mesmerism, hypnotism, trance and mediumship. Re ligion ascribes these abnormal powers to divine or satanic origin; science investigates, classifies, names and theorizes, but of the un

derlying causation, the principles and processes involved they all remain, like the common things of everyday experience, as much a mystery as ever in their rationale. They are *all* occult, and nowhere but in the teachings of Theosophy can the clues be found to nature and to man which, followed up, lead to understanding of life and its problems.

Interchangeable Senses

Scientists, forced by recognized facts hitherto denied or ignored, are every day being compelled to readjust their theories of nature and of evolution. A notable vanguard is now rather in danger of too much credulity than of a careful agnosticism. Religion and science may almost be said to have exchanged *rôles,* since religionists are becoming increasingly sceptical of old dogmas and scientists increasingly receptive to bizarre facts and hypotheses. We have from month to month called attention to some of the more notable events in the world of science, amongst others to the case of Willetta Huggins, as instancing this change of attitude if not of perspective on the part of many scientific students. She is now 17 years old. At ten she began losing the senses of sight and hearing, and a year later these two senses were completely eclipsed. Having reached the age of reason before her disabilities became acute, her subsequent development affords an excellent experimental study. She was sent to the Wisconsin School for the Blind. She was educated much as was Helen Keller but soon began to show capacities with her other senses that made such educative methods superfluous. She uses an auditory apparatus but instead of applying it to her ear or teeth as do the ordinary deaf, she touches the diaphragm with her finger tips or, with her fingers touching the throat of the speaker. In either case she "hears" perfectly, but says that she does not hear sounds but does "feel" them. As she was formerly acquainted with the sensation of sound her evidence must be taken as accurate. She can read headlines and other large type as ordinarily printed, which she explains by saying that she can feel the outlines of the ink. Under test she determined various colors by her sense of smell; in one case naming correctly thirty different colors. All the experiments were performed under "test" conditions by physicians before a meeting of the Chicago Medical Society. *Popular Science Monthly,* which reports the case, raises the question whether Willetta Huggins is an abnormality in any other sense than that she is able to use faculties that we all possess but have neglected; whether it may not well be that "one and the same nerve was once the carrier of messages relative to all five of our present senses." This latter is a theory that cannot be tenable, but none the less it carries orthodox scientific speculation one step nearer the frontiers of occultism. H. P. B. wrote long ago that

all the senses are *astral,* distinct from the physical *organs,* and are *interchangeable;* also that they are as subject to mental impression as to physical. Herein is something for spiritualists and "psychic" Theosophists to ponder over not less than others.

NATIVE AMERICANS

The American Indian is literally a man without a country, and possesses neither the rights of a citizen nor an alien. Quite regardless of the Constitution he may be deprived of liberty or property without process of law, and has no redress whatever save such sufferance as may be accorded by his oppressors. Waiving the earlier extortions and cruelties inflicted on these younger brothers of the white conquerors, and considering only the red man's experience under the government of the United States, his history is one long story of mistreatment. Thousands of white men are comfortably housed and comfortably fed on the various reservations, with sworn duties to care for these wards of government, while disease, filth, want and deprivation go on under their eyes. Here and there individual white men strive to make tolerable and progressive the unhappy lot of these wretched wards in chancery, but in general and continuously the whole Indian populations are the mute and helpless victims of intolerable bureaucracy. Few know that some ten thousand Indians fought on the battle fields of France as faithful American soldiers—fought as did other tens of thousands of negroes. Negroes and Indians alike have been treated with shameless bad faith by their white brothers who hold themselves superior in every way to their helpless and unresisting inferiors. Popular sentiment is easily aroused over political and religious wrongs in foreign lands—over the woes of the Armenians, over England's treatment of savage and barbarous peoples, over the oppression of India, over Soviet Russia, over German brutality. But the steady, remorseless, relentless wrongs upon the Egos in red and black bodies excite nothing but sporadic and academic essays. In these wrongs we have all shared, because we have all profited, but the moral iniquity lies for every man in letting them continue without protest. If indeed Spiritual nature does not forget, if indeed power engraves at every exercise the imperishable indictment of responsibility for its misuse, what dread *Karma* are we Americans storing up against the ineluctable future? The woes of the black man and the red man will be our woes in ages to come—with this difference, that inasmuch as our wickedness is performed in full consciousness, our suffering to come shall not have the anasthesia of forgetfulness; it will be stabbed through and through with the memory of what might have been. Theosophical students read in the *Secret Doctrine* of the dark sins of Atlantis, but make no application of what they study to the crimes being

hourly perpetrated by us as a people. As these neglected, abused and unguided brothers pass by incarnation into our own race, become weaponed with our powers plus the accumulated strength of ages and patient and impotent endurance of wrongs, what Attilas, what Ghengis Khans, what Neros, will afflict the men of today? "Caesar's Column" will be more than a literay cenotaph; it will be in every Western land the inverted Pyramid which we are now building on the backs and hearts of those we might have made friends for the future, instead of enemies.

Indian History and Civilization

Views of history are widely divergent but the intelligent-minded will take only one view of Swami Sharvananda's "Vedantic View of Indian History," a lecture delivered recently in Bombay. Very many more sentences deserve quotation than space permits and a summary must suffice. The great Vedantin doctrine to be grasped, his argument proceeds, was the relation between the individual and the aggregate whether in the nation or between the nation and humanity. "The moment each nation began to think of its own aggrandisement at the expense of other nations, it dug its own grave." The basis of a nation might be race, culture, religion, political interest or geographical position. In olden days the emphasis was laid on the three former but today on the two latter. The national consciousness of the United States was based principally on political interest. And according to the main idea of his thesis it is to be inferred that Europe has not entirely transcended even the first stage of physical development, the further development of consciousness showing itself in an intellectual epoch under the sway of art, science, politics, religion, philosophy and ethics for, transposing certain of his words, where the intellect is still subservient to physical life a nation's advancement is checked and in spite of its great intellect it may be a brute. He sums up this phase in the words, "It is given to very few nations to rise above the second epoch."

India's national consciousness, he holds, is neither racial, geographical, nor political but is cultural and religious. Insisting that only by adhering to the ancient ideal of Indian sages and freeing the glory of national life from the conquest of matter would India fulfill her dharma to the nations of the world, he deplored the development in political and economic directions. To him "that is not the path to the salvation of the country" but it consists of "developing their ideal of the unity of life and the solidarity of man." And he drew a noble address to a conclusion by saying:

> "Advanced thinkers of the West are slowly being influenced by the thought-life of India. That will hasten the salvation not only of India but of the whole world. The solution of the Indian problems lies in the har-

mony of the different religions, races, colours, and creeds, and this harmony can not be brought about unless it is based upon the real basic principle of unity, that is, spirit. All political or economic interests are too artificial to exist long. This is the ideal for which India is still living. She will deliver her message to the world by solving first the problem of her own life, adjusting her own home . . . a perfect feeling of harmony and amity amongst the different religions and races in the country. . . . Let every Indian keep this in view and the nation will hasten not only her own salvation but the salvation of the world at large."

THE WESAK FULL MOON FESTIVAL

In the immemorial East as elsewhere at the May Full Moon three hundred million Buddhists celebrated the festival of Bhagwan Buddha, commemorating that day for the two thousandth five hundred and forty-seventh time the birth of the Prince who taught the precept of religious freedom. For more than a third of the human race, it is good for the West to realize, that is a day of days with more than the circumstance of Christmas to the Christians, historically and generally as he who compares the religious life of Orientals and Occidentals realizes. In the various reports from India of the Wesak celebrations, as in the articles in Buddhist journals on this last anniversary, it is significant to note the thoughts that prevailed. Honouring the Buddha, many speakers also honoured Zoroaster, the Christ and Mohammed, emphasizing the fact that He who is universal in appeal is immortal. In one instance a Buddhist drew a comparison between the effect of the teaching of the Buddha, Zoroaster, the Christ; in another a Mohammedan extolled the Buddha for "ideal of thought" and his own Prophet for "ideal of action;" in yet a third, where Parsis arranged the ceremony, the precept of the Buddha's, "the life that you cannot give, you shall not take" was linked to the Zoroastrian teaching of "purity of thought, purity of speech, purity of action." It augurs a greater understanding among the adherents of the great religions of the doctrines dear to their fellows, when, instead of the absurd elevation of one's own tenets at the expense of another's, the manifold wisdom of the Founder of each is appreciated. And as this realization grows we shall see less of that irrationality, missionary work, and that folly, proselytising.

THE TRUE SWARAJ

When we speak of self-government, our thoughts naturally turn to that aspect of self-government with which we have most frequently associated the word, the political aspect— the government of the people by the people, the right of the individual to free himself from political or governmental despotism, the duty of nations to liberate themselves from the binding fetters of autocracy or the

deadening weights of bureaucracy. But, in our haste to govern ourselves politically, many of us have lost sight of our inherent right to govern ourselves in religious matters, while still fewer of us realize the insistent demand of the inner Self for the right of Self-government along spiritual lines. In religious fields the theocratic form of government still stands for the most part unchallenged, while in matters of the spiritual life the Self peers out from behind iron bars, or sits, a voiceless Songster in an airless cage, and "of exhaustion dies."

Hence it is with interest that we find Babu Bhagavan Das, in the *Vedic Magazine* for February, pleading for the true Swaraj, for that form of self-government which will cover spiritual and religious matters as well as demand unity and self-government in political affairs. He says:

> We want self-government (elastic and true democracy very different from mobocracy) and a living legislation in *religion* as much as in *politics*. If we do not want bureaucracy, no more do we want theocracy. The one is as mischievous as the other.

The paramount necessity of a free religious and spiritual life is felt by all of us—a life in which self-expression is the first law, in which the life of the Self is not bound down by dogma and creed, a life in which the Self can expand along its own religious and spiritual lines without encroaching upon the right of other Selves to expand in their own manner. The growing and expanding Soul rebels against any form of religious or spiritual slavery in just the same way that it rebels against political slavery, and always it gropes, however darkly, toward that form of Swaraj which so intimately touches the very core of its being.

> We must have religion, as we must have Politics. But they should both be Spiritual, Humanist, all-reconciling, not bigoted and narrow-minded and sectarian and nationalist, setting one against another and tyrannizing over all.

And then he strikes the fundamental tone of his whole plea, the basic foundation-stone upon which the entire structure of self-government is reared:

> As there are some *essentials* in Politics, which *ought* to be common to all countries and communities, amidst differences of local details; so there are some *essentials* in Universal *Religion,* which ought to be common to all special religions, amidst many perfectly allowable and even necessary differences of details, of customs and practices and conventions.

This is the gist of the whole matter, in religious affairs as well as in the world of politics. Democracy does not mean the leveling down of all tones into one single note, but the formation of ever-expanding chords from different but harmonious tones. The former would tend inevitably towards the dullest monotony, while the latter holds the secret of all great works of art, including the art of politics and the art of religion. Absolute Unity means Pralaya

but, as long as the Universe is in a state or condition of manifestation, the rule of Unity in Diversity prevails, and this rule works out in every department of manifestation as well as in every department of human relationships, political, social, religious or spiritual.

Applying his ideas in a practical manner to the conditions in his own home-land, the Indian savant continues:

> If the Congress wishes to bring about religious peace in India, it should take its courage in both its hands and should begin to diligently educate the people to recognize and realize the obvious fact that it rests upon every human being *himself,* rests upon every one's *"swa,"* to retain his present religion, or cast it off and take up any other he likes. He himself, his *swa,* is the final judge in the matter.

SELF-PREPARATION

Effective Theosophical work cannot be done unless there are found persons in the world who can see the necessity—and will fit themselves more and more to supply that necessity. That certain persons find such an opportunity is their karma, but what they do with the opportunity depends upon their realization of its importance. Once we see something of what the Theosophical Movement means to the world, we are necessary to it—not as persons—but because we see and do. The Movement is accelerated by us to the extent we work for it, and hindered to the extent that we, as it were, let it pull us along. Of course, if we were dead and gone, or not able to grasp the great fact of such existence as the Lodge of Masters and Their work in the world, the great Movement would be going on in such measure as others, perhaps not so wise nor capable in many ways, might afford. So every student who will strive to make himself a fitting instrument is necessary to the work—to his full capacity—Soul, Mind and Body. It is a fact of tremendous significance to our personalities! If we are impressed with the significance of it, and accept "the fight that only fortune's favored soldiers can obtain," we will hesitate not at all, but seeing that the present basis of action in the world is wrong, will work with it as far as we must—for *ourselves* thinking and acting from a very different basis. Our thoughts are *our* thoughts; our lives are *our* lives, and are devoted to *our* work. Having put our hands to the plough, and seeing the field that needs cultivation, we may push on in confidence and faith. More power is needed? It will come, if we will just open those big hearts of ours and let "them" work.

OUR OVERWHELMING VIRTUES

A RIGHTEOUS person is rare indeed in this year of progress, 1923. Self-righteous people are fairly common. In fact, we are some of them.

The truth of the foregoing may not be welcome to all, nor admitted by many, nor evident to some—especially those of us who, quite unaware, have been thinking rather well of ourselves. But a little consideration of conditions—among them, our own—will discover a curious and revealing aspect of the race mind. Being of the race, we share in its peculiarities, and this is well, perhaps, because otherwise how could we understand it and, understanding, help to raise it? But we ought to be able to step aside and look the units over, without omitting to scrutinize ourselves. Otherwise true orientation is impossible, and we will move on with the mass, ceaselessly self-deceived.

Are we self-righteous? Consider for a moment: students of Theosophy are just "people." We have our loves, our hates, our hopes, fears, anxieties, affinities, aversions, joys, sorrows, duties, aches, pains—run the entire absorbing human gamut of experience like all the rest. It is well, perhaps, that we do; for how otherwise could we be genuinely "brotherly," in the sense of being able to put ourselves in the place of another, see the passing spectacle of life, from his point of view, and thus intelligently extend to him that help we would wish extended to us, were we in like case?

But do we *embody* that point of view? Or is that position merely something that we *talk about?* Let us hold up an honest mirror, and be sure the breath of self-delusion does not cloud the glass. What does this "living the life" that we prate about mean anyway? Perhaps we are parrots, shrilly repeating some well-conned phrases!

For instance: we think we know just what the European nations should do at the present critical moment. Do we? Then, let us become articulate! Is it not a fact that when we try to do so there is scarcely a single clear, definite, practical idea emerging from the maelstrom of our thoughts? We can tell the religionists exactly where their fault lies. Are we truly *informed* in these matters? Could we discuss intelligently the technicalities of his creed with a fair-minded representative of any one of them? We know excellently well what *we* would have put into that recent book if we had written it. Why don't we *write one* then, and put it in—or is our written expression of the simplest matters so slovenly and unconvincing at present that those who receive our merely friendly communications wonder what in the world we are trying to talk about?

Turning more intimately to our own affairs if *we* had charge

of this Theosophical magazine, we would make it far different (which means *better*). Quite probably. How many *practical* suggestions have we sent to the hard-working Editors since we began reading THEOSOPHY; how many short, crisp, helpful articles have we turned in; how many actual and definite corrections, even, have we pointed out?

And that Theosophical platform worker who often bores us —if we had it to do what mannerisms would be eliminated, what expressions altered, what methods of presentation changed! But why *haven't* we "it to do"? Nobody is detaining us; nobody withholding. Or is it that we are quite willing to let others do the work? Or,—speak it softly—are we fearful that, once mounted on the platform with all our fellows looking at us, and knowing just how we have felt under the reverse conditions, we shall find ourselves unable to stand their critical eyes, and make sorry spectacles of ourselves?

Turning again, still more intimately to our personal affairs: if *we* were in our employer's place we'd do things differently—strange, with our noble policies, that we still occupy so low a place! If *we* had our neighbor's child to bring up she wouldn't act that way—of course, our own children are perfect models—and so is our home life, our manners, our food, our habits, our very appearance—our car is a better car than our neighbor's car—our very roses in the garden are better, or if we haven't any just at present, those which we are *going to have* will undoubtedly be better.

Such "Theosophists" H.P.B. called "Ye Geese of the Ages!"

But suppose the time has come when we know all this. We admit that we "have our faults." From casual students we become deeper students; from deeper students we move on towards Discipleship. We attack our faults; we weed out some of them. Others are so dear they have become a part of us; generally speaking, we recognize that we have them, but in the grand round-up of our lives—looking back at the past, and considering the lives of other students—we realize that we have traveled a long way, and all in all we are "pretty good" people, taking folks as they come. How many of us, with fancied humility, are now occupying this pleasing "terrace of advancement," enjoying the view, and feeding on our complacency?

We work for Theosophy now. We are encouraging others to work for it. We have helped a good many, and see stretching out before us some years of happy and resultful labor for the benefit of the race. It is a wonderful feeling—and wonderfully self-energizing. It fattens on itself and grows complacent. "We have faults, yes," we think, "but everybody has human faults; one cannot always be at concert pitch, nor expect to clean up his human nature in a single incarnation. We have earned a better chance

for the next one—better heredity, better environment, a better childhood." So we put off doing what we might do now, quite unaware that we are doing so. The result flows from the false position assumed.

For some day as Disciples we are going to experience a terrific *shock*. Some phrase from the lips of another will precipitate it, or something read in a book, or an event in life, or contact with another person, or a dream—the precipitation may come in various ways. It will arrive with irresistible force when the time comes, perhaps in the present incarnation; and happy and blessed are we if perchance it does so arrive during this one—otherwise we will go on with our day-dreaming, our respectability, our overwhelming virtues to the day of our death.

What will be the shock? The crushing discovery that our castle of self-righteousness is falling down about our ears: that the "grand round-up" of virtuous living which we have assigned to our life as a whole is not enough, save for sham discipleship; that a fault is a fault, whether "human" or otherwise, and that no one fault is any better or any worse than any other fault; that our goal is not a lessened faultiness, but PERFECTION, no less; and that we have been mitigating our faults, excusing ourselves, getting soft with ourselves, while laying to our souls the flattering unction that we were not as other men.

When this realization comes the miasmic fog of utter and complete discouragement settles over the Disciple—for he really has become one now. We should shout for joy at the transformation that has taken place, but we do not recognize its true bearings. We blame our fellow students, our Teachers, the Masters, the race, civilization, immediate environment—anything and everything we can call to mind. We *say* that we give up—it's no use—it can't be done. Others may accomplish, but *we* cannot. We will do our duty, *as we see it,* the best we know how—grimly, unhappily, unrewardedly—just because it is there to be done and we are here to do it. We are not "cut out to become Saints," ending our thought somewhat sarcastically with the further words, "as some of these others are."

This condition may last for years, for months, for days, for hours, depending upon the *strength of the personal idea* which is in us. But it will pass. What makes it pass? First, performing duty: "duty is the royal talisman, duty alone will lead us to the goal." Second, not dwelling on the faults of others—and this includes our own faults, for we are not this personality though at present responsible for it; each of us has many personalities here and now, but we are not these things, as we very well know. This does not mean that we should ignore our faults, nor cease our efforts to correct them; but we need not *identify* ourselves with them

but consider them, rather, as a surgeon considers some diseased matter, to be treated and removed. Third, trying in little, simple, self-effacing ways to help others—being useful in the thousand and one small ways that arise in the exigencies of human contacts, instead of letting others serve us: this should be particularly put into practice in the school of family life. Fourth, study—go over everything you think you already know, persistently, thoughtfully and repeatedly—we will find a surprising amount we have hitherto overlooked as we do this; will stop and catch our breaths again and again, as we say, "I declare I never *saw* that before." Fifth, *keep on* doing all these things.

The fact also may be noted that it is terribly lonesome work to sit about in a fog of discouragement, wearing a look of patient suffering all the time, flocking to oneself and drawing one's cloak dramatically about one. To get effective results therefrom an audience is necessary—and we will find that there is enough of the personality left in us so that we become aware of this, and want an audience. By and by some of them will good-naturedly laugh at us, and since laughter is "catching," ultimately so will we laugh.

Follows a period of true re-energization in every worthy direction. The whole nature responds; the music of life is sensed, the very elixir of life in some degree absorbed. Then come cloud and sun inter-mixed; we expand in the one and carry our metaphysical umbrellas with us against the sprinklings of the other. For we have arrived at devoted faith.

We have become recruits in an army of seasoned veterans, an army much larger, as we shall discover during the remaining years of our present life, than we had any idea of. It has a Commander-in-chief, Generals, Colonels, Majors, Captains, Sergeants, Corporals, Privates high and low, and of the front and rear rank. But all are of one army, wear the same uniform bearing the exact marks, use the same ancient and honorable passwords, act under the same orders, are *loyal,* tried and proven, from the bottom of the ranks to the very top. Their purpose is the service and protection of humanity, of all men—and by extension, of all creatures everywhere. The ranks are open, wide open—and you will always march beside somebody else, however lonely you may sometimes seem in the forest of your nature!

"If you urge that I am young and tender, and that the time for seeking wisdom is not yet, then you should know that to seek true religion, there never is a time not fit."—*Fo-sho-hing-tsan-king,* 439-440.

"The great and peaceful ones live regenerating the world like the coming of Spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives."—*Crest Jewel of Wisdom.*

ENVIRONMENT

TO THE WESTERN mind the doctrines of Karma and Reincarnation contain difficulties which while they seem imaginary to the Eastern student, are nevertheless for the Western man as real as any of the other numerous obstructions in the path of salvation. All difficulties are more or less imaginary, for the whole world and all its entanglements are said to be an illusion resulting from the notion of a separate I. But while we exist here in matter, and so long as there is a manifested universe, these illusions are real to that man who has not risen above them to the knowledge that they are but the masks behind which the reality is hidden.

For nearly twenty centuries the Western nations have been building up the notion of a separate I—of *meum* and *tuum*—and it is hard for them to accept any system which goes against those notions.

As they progress in what is called material civilization with all its dazzling allurements and aids to luxury, their delusion is further increased because they appraise the value of their doctrine by the results which seem to flow from it, until at last they push so far what they call the reign of law, that it becomes a reign of terror. All duty to their fellows is excluded from it in practice, although the beautiful doctrines of Jesus are preached to the people daily by preachers who are paid to preach but not to enforce, and who cannot insist upon the practice which should logically follow the theory because the consequences would be a loss of position and livelihood.

So when out of such a nation rises a mind that asks for help to find again the path that was lost, he is unconsciously much affected by the education not only of himself but also of his nation through all these centuries. He has inherited tendencies that are hard to be overcome. He battles with phantasms, real for him but mere dreams for the student who has been brought up under other influences.

When, therefore, he is told to rise above the body, to conquer it, to subdue his passions, his vanity, anger and ambition, he asks, "what if borne down by this environment, which I was involuntarily born into, I shall fail." Then when told that he must fight or die in the struggle, he may reply that the doctrine of Karma is cold and cruel because it holds him responsible for the consequences which appear to be the result of that unsought environment. It then becomes with him a question whether to fight and die, or to swim on with the current careless as to its conclusion but happy if perhaps it shall carry him into smooth water whose shores are elysian.

Or perhaps he is a student of occultism whose ambition has been fired by the prospect of adeptship, of attaining powers over nature, or what not.

Beginning the struggle he presently finds himself beset with difficulties which, not long after, he is convinced are solely the result of his environment. In his heart he says that Karma has unkindly put him where he must constantly work for a living for himself and a family: or he has a life long partner whose attitude is such that he is sure were he away from her he could progress: until at last he calls upon heaven to interpose and change the surroundings so opposed to his perfecting himself.

This man has indeed erred worse than the first. He has wrongly supposed that his environment was a thing to be hated and spurned away. Without distinctly so saying to himself, he has nursed within the recesses of his being the idea that he like Buddha could in this one life triumph over all the implacable forces and powers that bar the way to Nirvana. We should remember that the Buddha does not come every day but is the efflorescence of ages, who when the time is ripe surely appears in one place and in one body, not to work *for his own* advancement but for the *salvation of the world.*

What then of environment and what of its power over us?

Is environment Karma or is it Reincarnation? THE Law is Karma, reincarnation is only an incident. It is one of the means which The Law uses to bring us at last to the true light. The wheel of rebirths is turned over and over again by us in obedience to this law, so that we may at last come to place our entire reliance upon Karma. Nor is our environment Karma itself, for Karma is the subtle power which works in that environment.

There is nothing but the SELF—using the word as Max Müller does to designate the Supreme Soul—and its environment. The Aryans for the latter use the word *Kosams* or sheaths. So that there is only this Self and the various sheaths by which it is clothed, beginning with the most intangible and coming down to the body, while outside of that and common to all is what is commonly known as environment, whereas the word should be held to include all that is not The Self.

How unphilosophical therefore it is to quarrel with our surroundings, and to desire to escape them? We only escape one kind to immediately fall into another. And even did we come into the society of the wisest devotees we would still carry the environment of the Self in our own bodies, which will always be our enemy so long as we do not know what it is in all its smallest details. Coming down then to the particular person, it is plain that that part of the environment which consists in the circumstances of life and

personal surroundings is only an incident, and that the real environment to be understood and cared about is that in which Karma itself inheres in us.

Thus we see that it is a mistake to say—as we often hear it said—"If he only had a fair chance; if his surroundings were more favorable he would do better," since he really *could not* be in any other circumstances at that time, for if he were it would not be he but some one else. It must be necessary for him to pass through those identical trials and disadvantages to perfect the Self; and it is only because we see but an infinitesimal part of the long series that any apparent confusion or difficulty arises. So our strife will be, not to escape from anything, but to realize that these *Kosams,* or sheaths, are an integral portion of ourselves, which we must fully understand before we can change the abhorred surroundings. This is done by acknowledging the unity of spirit, by knowing that everything, good and bad alike, is the Supreme. We then come into harmony with the Supreme Soul, with the whole universe, and no environment is detrimental.

The very first step is to rise from considering the mere outside delusive environment, knowing it to be the result of past lives, the fruition of Karma done, and say with Uddalaka in speaking to his son:

"All this Universe has the Deity for its life. That Deity is the Truth. He is the Universal soul. He Thou art, O Svetaketu!"*

THE PATH.

PRESENTING THEOSOPHY

The right kind of Theosophical talking comes only from practice. It is not merely the use of a facile vocabulary, but the possession of well-digested ideas that is necessary. These come only from constant study and application. Frequent reading of articles by W. Q. J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W. Q. J.'s articles will be found to contain alphabet, grammar and composition—in other words, a basis for right ideas, right thinking and right application—and a daily reading from his writings is advisable. One who does this cannot help but imbibe—absorb—the spirit of them, and become an exponent who is at once deep, simple and convincing.

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*1. *Chandogya-Upanishad, vi.*

AMONG FRIENDS

"GREAT weather for work," remarked Doctor that evening, as he stood with his back to the lively fire, after a full day at his portable typewriter.

"Well, that's what we're here for," replied the Judge. "But no doubt Adam began his first talk with Eve by commenting on the weather. Come again, Medico; besides, what do *you* know about work?"

"Work is what you don't want to do," declared Captain Blunt, sententiously, fixing the Doctor with a sardonic eye.

"Oh no, my boy, you are mistaken," returned the latter with an airy wave of his hand. "That is a perfect definition of *duty*, if I ever heard one."

It was a gathering of the clans. With only a few weeks of vacation left and a busy year of Theosophical work ahead the friends had come together for a few days' conference—to check over the experiences of the season just passed, exchange ideas and observations, and in a general way outline methods for the future. "Not that we shall be too definite and thus fixed in our plans," Pilgrim had explained, "but rather to lay down lines and try to establish principles of work for ourselves, which can be adapted to individual and Lodge requirements as various conditions naturally present themselves."

"It seems to me," said Mr. Browser quietly, from his seat beside the book-case, "that the ground of a discussion of methods, like this one, is always cleared of the underbrush of side issues by a preliminary statement of what the work itself actually is."

"Fine—go ahead," replied Pilgrim, with approval.

"It's to spread broadcast as widely and quickly as possible the fundamental teachings of Theosophy," continued Mr. Browser. "That was H. P. B.'s program, and the Master advised that these be translated into such forms of daily life as the ordinary man could understand and apply."

"Not much room for self-seeking under that program," commented Mr. Quester, who of late seems to show the promise of a good, solid student and worker.

"None at all," remarked Mother. "It is evident from the teaching, and confirmed in our own experience, that we are not to think of our own 'progress' at all. That will take care of itself safely enough, if we are intent on getting true ideas effectively before enquirers and helping them and our fellow students to a better understanding. And what sounder method of doing this can there be than by working selflessly with and for others? It isn't that our own notions shall be followed—certainly not that these shall be imposed upon others—but that some real work of true promulgation

shall *get done.* With that in our minds we won't waste a single thought on the salvation of our own souls, nor try to 'elevate' ourselves above anybody else. We will all be students together, the older students helping the younger, but all united in similarity of aim, purpose and teaching. . . . well, it *can* be done," she added with a radiant smile, turning slowly from one to another of the little group, *"if we think so,* and if we will full-heartedly try for it. Unity is the watchword—unity on the essentials—never mind the non-essentials."

"The exact note for the coming year's work," declared Pilgrim enthusiastically. "Its wisdom lies in the fact that it takes into account our well-known human nature, allows for it, and lays a basis for the practical realization of brotherhood—among ourselves, a class, a Lodge or a great Association. Furthermore, it gives everybody something definite to do."

"I take it," said the Judge, "that here is an application of the phrase we have so often repeated: 'to fit ourselves by study and otherwise to be the better able to help and teach others,' and I see a true impersonality in it—to forget ourselves in service—that's what it really amounts to."

"To be a cog in the wheel—so that the wheel may turn, smoothly as may be," added Mrs. Crystal, seriously.

"Yes, and to see that the wheel *gets somewhere,"* struck in Doctor vigorously. "But what about study, Judge?" he continued. "It's an easy word to *say*—and everybody uses it, and seems to mean something different—judicially and Theosophically speaking now, what is study?"

"Acquiring knowledge," was the answer, "or so it seems to me. First, we have to see the *necessity* for real study—not that *we* shall have food, but shall realize that we cannot hand on true ideas to others unless we ourselves know and understand them. That will energize any really altruistic heart. Then dig into the glorious old writings of the Teachers, learning by heart as we move along in them—not to repeat what the Teacher has said, but using our every ounce of effort and pertinacity to get at the *ideas* that lie behind the words—not to believe anything whatsoever, but to uncover to our own perceptions the ideas set forth, and insofar as we are able to reason them out for ourselves. Only thus can we really *get* the teaching: the seed ideas upon which the whole great structure of Truth is immovably based. And only as we have *gotten* it can we hand it on to others with such conviction and understanding as will make it 'carry home' and fan into flame the spark of the 'desire to know' that lies smouldering in the nature of every man and woman. Incredible as it may seem to some," continued the Judge earnestly, "study of that kind—or even persistent efforts to do that kind of studying—will actually transform a student. It

may seem like going against a stone wall at first but a breach will finally disclose itself in that wall. *It can be done by anybody who will stay with it!*"

"But that has to be done each for himself," remarked Captain Blunt, after the little silence that had followed the Judge's declaration. "So far as I am concerned I seem to be a sort of 'lone wolf,' " he continued, looking up with a half-defiant expression.

"Not at all," returned Pilgrim warmly. "A 'lone wolf' is thinking about *himself*. What are our study classes for, do you imagine? To keep the faithful interested and provide something to do for nice little girls and boys? Perish the thought! We have better and much more pleasing ways to employ our time than that," and Pilgrim's head fairly shook with his earnestness. "Don't you see, Captain, that when *minds* come together and really get to working, a sort of 'universal mind,' relatively speaking, is established for the time being? That is actually what happens when a class settles down to regular work. Every member of it—from the best informed to the least—gets more understanding than it could possibily get under the 'lone wolf' process. Again, we ought to remember that we are not here alone; practically all our experiences come to us with and through our fellow man. Theosophy is a study of *life,* not of books. The teachings are merely a chart; we have to sail the seas in the good ship of life, manned by our fellowmen as well as ourselves. Then we know what the seas contain, and how to handle life. We might name that ship 'Co-operation,' " he added with a smile; "and remember that we can't even get here, become sailors at all, without it."

"That's so; there's no such thing as a lone being of any kind," said Captain Blunt quietly.

"But about these study classes," queried Mrs. Crystal's brother —for be it known that Frederick has "waked up," as Mother terms it, and is going to help conduct a class during the coming season— "what is the best method to employ?"

"Nothing too 'cut and dried,' " responded Doctor quickly, "but definite work should be assigned to definite persons for every session."

"Yes, and the effort should be to get as many persons as possible to take an active part in the class—thus all will get a chance to *help,* and the group will soon become *'our'* class to everybody," said Mother. "To depend entirely upon 'volunteers,' many have found, does not work out altogether satisfactorily; students of Theosophy are just human beings, and in the flush of enthusiasm people will volunteer for anything—to regret it, and make excuses, when the enthusiasm has passed. Thus a class suffers, and every member feels the reaction, although those who carry through gain a strength and poise no other method will afford. Those who take

the responsibility of conducting a class should lay the work out *ahead* carefully, and assign it *ahead* discriminately. Study class work is perhaps the most important work we have in hand—and it surely can be made the most resultful and satisfying."

"But somebody is sure to give a wrong idea now and then," remarked Mr. Quester, doubtfully. "I know I would myself."

"Yes, and some will criticize others—and then where is your unity?" mused Mr. Browser, fairly reddening at some memory of his own.

"Well, what of it?" responded Mother. "As to wrong ideas, what are conductors of classes for but to tactfully make any needed rectifications? As for the critics, have none of *us* right here in this room a strongly accentuated critical faculty? We who have fought it, and are still fighting it out, know that criticism has the same effect on us as rust has on metal—and that it hurts *us* far more than it hurts anybody else. The class will go on long after the critics have rusted out and blown away! Critics and fault-finders can't break it up—they will merely break themselves.

"If we do all in our own power to make our part in it right, we can assuredly rely on the Law. If we are doing the best we can, and all that we see to do, why can't we assume that others are doing the same? So all that we have to look after is *our own part* in the work. That is our business—and 'the duty of another is full of danger.' Again, we are assured that 'the Master's hand is over all'—which means 'all' that is done with the right thought, will and feeling. Criticism, both on our part and the part of others, melts like fog before the sun when we assume the true position. Why, just think how our very best efforts would appear to Masters, if They took a critical view of us!"

"You see, Family," said Pilgrim, "at the public meetings we are talking for the newcomer, the inquirer, all the time; and if we make simple, practical, fundamental talks, much of what is said will be understood, carried away and even some application made of it, by those who have not yet become real students for themselves. Anybody can grasp Theosophical principles, if these are simply expressed and if given with conviction their appeal is immediate. The cure of a sick civilization lies only in them."

"THE DRIFT OF WESTERN SPIRITUALISM"

LAST year was held at Copenhagen the first International Congress of Psychical Research, and the work of organization has progressed sufficiently to enable the promoters to gather together students, enquirers and those interested in the subject, in a second Congress which is being held at Vienna during this month. A more definite program of work is being put forward and an earnest attempt is being made to weld together into an international body a band of student-experimenters in the sciences of the borderland.

The work of H. P. Blavatsky, in the sphere of psychism, consisted in exposing the dangers of mediumistic practices, in explaining how spiritualistic phenomena are not what they are understood to be in their mechanics and operation, in expounding their real nature, and in showing how the path of mediumship takes its twisted course in the opposite direction to the Path of Adeptship.

For long years her efforts met with opposition and hostility. Even among her own students, the true import of her hints, suggestions and clear statements was not fully understood. With the passing of time, however, in this as in other matters her wisdom is justifying her claims to true seership.

Since the days of H. P. Blavatsky the interest in the occult and the psychic has naturally grown. Her wonderful phenomena attracted world-wide attention, but very few perceived, as she did, that racial tendencies, working themselves out in terms of the Law of Cycles, would presently cause havoc to the mind of the race. She did not perform her phenomena as miracles so that thoughtless people may open wide their eyes and with a gaping mouth cry "How wonderful." Her endeavor was to provoke thought about the growing psychic faculty in man and its complex and many-sided nature, to help men help themselves by protecting themselves against its serious dangers with the aid of true knowledge. She wrote:

> "Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period, so that it may finally work for good and not for evil; and receive, in advance, the

sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves."

This and similar warnings were not heeded, with the result that in the world of today psychism has not only destroyed spirituality, but has weakened the thought-power and reasoning intelligence of men. Churches and mosques are but instances of this, and a score of isms flourish, enslaving man's divine nature where they set out to free and to liberate it from the bondage of matter. What can, then, an international body of psychical researchers do? In the very first issue of the first journal she edited, H. P. Blavatsky wrote an article entitled "The Drift of Western Spiritualism," in which she made the very valuable suggestion for "the creation of a science of Comparative Psychology." Neo-Psychology and Psycho-Analysis, Mental and Metaphysical Healing, Romish and Christian Science Cures, New Thought and Neo-Theosophy, and a dozen other materialistic and psychical creeds are faiths pursued by well-meaning folk of good intent, and they one and all end in disastrous mediumship or what is far worse, fatal black magic. What a useful service would the Psychical International render to our world if as a body of genuine students it would work on a sound basis and by sane methods for a comparative study of the modes of life of these followers of the many sects and the philosophy, and especially the lack of it, which inspires them. We reprint herewith the article to which reference was made, and we request our readers to draw to it the attention of interested friends.

Late advices from various parts of the world seem to indicate that, while there is an increasing interest in the phenomena of spiritualism, especially among eminent men of science, there is also a growing desire to learn the views of the Theosophists. The first impulse of hostility has nearly spent itself, and the moment approaches when a patient hearing will be given to our arguments. This was foreseen by us from the beginning. The founders of our Society were mainly veteran Spiritualists, who had outgrown their first amazement at the strange phenomena, and felt the necessity to investigate the laws of mediumship to the very bottom. Their reading of mediaeval and ancient works upon the occult sciences had shown them that our modern phenomena were but repetitions of what had been seen, studied, and comprehended in former epochs. In the biographies of ascetics, mystics, theurgists, prophets, estatics; of astrologers, "diviners," "magicians," "sorcerers," and other students, subjects, or practitioners of the Occult Power in its many branches, they found ample evidence that Western Spiritualism could only be comprehended by the creation of a science of Comparative Psychology. By a like synthetic

method the philologists, under the lead of Eugene Burnouf, had unlocked the secrets of religious and philological heredity, and exploded Western theological theories and dogmas until then deemed impregnable.

Proceeding in this spirit, the Theosophists thought they discovered some reasons to doubt the correctness of the spiritualistic theory that all the phenomena of the circles must of necessity be attributed *solely* to the action of spirits of our deceased friends. The ancients knew and classified other supercorporeal entities that are capable of moving objects, floating the bodies of mediums through the air, giving apparent tests of the identity of dead persons, and controlling sensitives to write and speak strange languages, paint pictures, and play upon unfamiliar musical instruments. And not only knew them, but showed how these invisible powers might be controlled by man, and made to work these wonders at his bidding. They found, moreover, that there were two sides of Occultism—a good and an evil side; and that it was a dangerous and fearful thing for the inexperienced to meddle with the latter,—dangerous to our moral as to our physical nature. The conviction forced itself upon their minds, then, that while the weird wonders of Spiritualism were among the most important of all that could be studied, mediumship, without the most careful attention to every condition was fraught with peril.

Thus thinking, and impressed with the great importance of a thorough knowledge of mesmerism and all other branches of Occultism, these founders established the Theosophical Society, to read, enquire, compare, study, experiment and expound, the mysteries of Psychology. This range of enquiry, of course, included an investigation of Vedic, Brahmanical and other ancient Oriental literature; for in that—especially, the former, the grandest repository of wisdom ever accessible to humanity—lay the entire mystery of nature and of man. To comprehend modern mediumship it is, in short, indispensable to familiarize oneself with the Yoga Philosophy; and the aphorisms of Patanjali are even more essential than the "Divine Revelations" of Andrew Jackson Davis. We can never know how much of the mediumistic phenomena we *must* attribute to the disembodied, until it is settled how much *can* be done by the embodied, human soul, and the blind but active powers at work within those regions which are yet unexplored by science. Not even proof of an existence beyond the grave, if it must come to us in a phenomenal shape. This will be conceded without qualification, we think, provided that the records of history be admitted as corroborating the statements we have made.

The reader will observe that the primary issue between the theosophical and spiritualistic theories of mediumistic phenomena is that the Theosophists say the phenomena may be produced by

more agencies than one, and the latter that but one agency can be conceded, namely—the disembodied souls. There are other differences—as, for instance, that there *can* be such a thing as the obliteration of the human individuality as the result of very evil environment; that good spirits seldom, if ever, cause physical "manifestations;" etc. But the first point to settle is the one here first stated; and we have shown how and in what directions the Theosophists maintain that the investigations should be pushed.

Our East Indian readers, unlike those of Western countries who may see these lines, do not know how warmly and stoutly these issues have been debated, these past three or four years. Suffice it to say that, a point having been reached where argument seemed no longer profitable, the controversy ceased; and that the present visit of the New York Theosophists, and their establishment of the Bombay Headquarters, with the library, lectures, and this journal, are its tangible results. That this step must have a very great influence upon Western psychological science is apparent. Whether our Committee are themselves fully competent to observe and properly expound Eastern Psychology or not, no one will deny that Western Science must inevitably be enriched by the contributions of the Indian, Sinhalese, and other mystics who will now find in the THEOSOPHIST a channel by which to reach European and American students of Occultism, such as was never imagined, not to say seen, before. It is our earnest hope and belief that after the broad principles of our Society, its earnestness, and exceptional facilities for gathering Oriental wisdom are well understood, it will be better thought of than now by Spiritualists, and attract into its fellowship many more of their brightest and best intellects.

Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists only urge that these phenomena shall be studied so thoroughly that our epoch shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of sciolism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

—THE THEOSOPHIST.

OUR COMMON DISEASE

EVERYWHERE there is trouble; suffering, economic or political, individual or racial, is the common lot of all. A hundred theories tell us why these troubles are; a hundred more advise us what to do. Our goodness of heart and our general nobility of mind enables us often to forget our own sorrows because a greater misery is the fate of our fellows. It is said that extremes meet: our pride and conceit meet our spirit of sacrifice, and both engender that desire to help and serve others.

Our civilization is one of compromises. Its virtue is not consistency. We compromise in all things and to begin with our weaknesses and virtues effect a compromise in our own beings thereby facilitating compromises elsewhere. We do not mind not being consistent; we are not even aware that we are inconsistent. Thus we do not see that our very desire to help our fellows is rooted, partly at any rate, in our conceit covered over by our sacrifice. Self-righteousness is not righteousness, and because we do not recognize this we fail in our attempts to be our brother's keeper. Nations make the same mistake as individuals and the result is not war, but the letting loose of the spirit which makes war—great and small wars, class wars and creed wars, and sex wars and trade wars. We are born warring and we die fighting—some do it all nobly, others otherwise. "Righteousness exalteth a nation," it was said of old, but not self-righteousness.

We are suffering from the infirmity of proud minds and noble hearts. We are not bad, we are good, and our defects are the defects of our qualities. That is so because we do not know how to handle our virtues and our goodness; we do not know what to do with them. This lack of knowledge begets inconsistency and fructifies as sin against the holy ghost—being false to our own goodness. We feel this, though we do not know it, much less understand it. That is why we go to doctors to be cured—doctors of body, of mind, of psyche, of spirit. "What ails us, what ails us?" we ask in agonizing cries. "Why is my goodness not helping me to find and feel peace and joy and radiate happiness and bliss? It may be that I am *not* good—yes, it *must* be so." Our doctor tells us "I am glad you came; a few days more and I don't know what it might have been;—you are just in time; you are sick, yes—very." Our priest also says "Yes, that is too bad; I am glad you came; we are all sinners, miserable sinners—but I will set you free from the path of sin."

Thus we fall into the very position which is the reverse of our true conditions. Thinking and feeling we are diseased, we desire to be confirmed in our view, and the doctor and the priest oblige us in all sincerity. Only the diagnosis is not correct—ours is not the disease of vices but of our virtues.

The growth of mind, the freeing of mental energies, and the vitalizing of the intelligence have been productive of good things. Nobility of mind, profundity of thought, width of outlook have resulted therefrom. Knowledge is abroad—knowledge which bridged rivers, which invented locomotives and trains to carry peoples and cargoes thereon, and speed to carry them backwards and forwards, quick and quicker. Knowledge tapped the resources of living Nature, discovered the hidden springs, invented a hundred devices to replenish life, and Nature, ever-bountiful, bestowed her gifts in ever increasing abundance. Minds proved themselves worthy of relationship with Nature and she rewarded them to the full.

Those minds, however, were not energized by the hearts as the mind of Nature is always vitalized by her Great Heart. Thoughts multiply things but lack the power of conservation and nourishment, and the faculty to sustain which belongs to the heart. When minds made machines, the hearts did not devise methods for sustaining humanity which was to come under the dominance of the machine-rule. Thus machines which ought to have worked for freedom produced enslavement.

This mind-activity did something more. It went on creating along a hundred lines—machines, instruments, weapons. Having come to life, the machines laboured, the instruments worked, the weapons moved. Gift of benign Nature to her worshiper, the mind in Man, they too were bountiful—they too obeyed the ancient call, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The energy of the mind, the vitality of the intellect has enveloped our civilization, after permeating it through and through. This energy has characteristics similar to the vital energy which sustains our body. Living in an ocean of life our physical frames succumb to its over-powering and masterful nature—producing the phenomena of sleep as well as death. Our bodies, over-energized by life, fail to respond to its call and so go to sleep or die. Our minds, over-vitalized by the mind of Nature, similarly fail to keep awake in the ocean of intelligence in which as minds we live and move and have our being. Thus can be understood the strange phenomena of the death of cultures and civilizations, the approach of dark ages and the dawn of bright ones alternating, in the midst of which humanity lives and learns.

A strange disease has come over humanity during the last decades—the sleeping sickness. Perhaps this is emblematic of the world-wide mental sleep which is overtaking our race because it is unable to stand the strain of intellectual life and is falling under the stupor of over-energization.

It is not that we have too little, but that we have too much of mind. It has been working independent of the Heart, which has not kept pace with the former. Thus our intelligence and our goodness not co-ordinated have brought on a common disease which prevails everywhere. Our mind has created more things than we are able to take care of. We suffer from excessive number of possessions—we do not know how to use them most effectively for the benefit of all. We are not perishing of poverty, but of wealth, squandered, wasted, disorganized. The sustaining power of the Heart is absent, and so we see the rich and the poor striving side by side and both unhappy; women running the race of death because men are running; the poor children are following suit and all are coming under the dominance of fatigue; we have money to purchase coal to blaze it forth in electric signs on Broadway, when elsewhere a coal-famine prevails.

Our possessions are our poverty; our virtues are our weaknesses; our goodness makes us blind. This is the common disease of our race—we desire to be altruistic, we think we are unselfish, while we follow the track of self-righteousness, which is the apotheosis of selfishness.

The sin of inconsistency passes for the virtue of growth, and while we stagnate we make believe that we evolve.

We are good—let us be consistent in our goodness and not allow ourselves to be fooled into the belief that we are sinners, for therein lies the birth of our troubles.

All of us are good—as individuals or as nations. We should learn to be righteous, and the first step towards it is to cease to be self-righteous.

SELF-DECEPTION

The greatest thing most students have to guard against is self-deception. The versatility of lower Manas in this direction is beyond characterization. So we have to watch to see whether our ostensible motives are not cloaks for other *underlying* ones. While doing this, we should be serious *but cheerful*—not taking "ourselves" too seriously, but *the task itself* as seriously as we can. By this course we will gain insight and strength, if we never despair, never doubt—and keep quiet, thoughtful and persistent, as well as cheerful, through it all. Nothing is as bad as we think it is, nor will anything ever be so.

LETTER TO A STUDENT

YOU have it right about passing from plane to plane daily but relating everything to the brain circle of necessity and thus losing the meanings. I think both a dwelling on the fundamentals and a giving it to others is what produces the best results. W. Q. J. says,—"Thus it (the Will) is freed from the domination of desire and at last subdues the mind itself. But before the perfection of the practice is arrived at, the will still acts according to desire, only that the desire is for higher things and away from those of material life." The ordinary events and duties of the day do become fatiguing and harassing to the earnest student by the very nature of the change of attitude and plane of action, and of the changes going on in the body itself; but this has to be overcome. The disciple must work, must do every duty, and not in order to get it done, but as though his whole interest were in it and it were the only thing to be done. This, you will see, is because desire is working in the new field.

As to memory: you see that memory is a faculty of perceiving registration. Registration is there, but oftentimes remote from the plane of perception, the impression being pressed upward, as it were from below. Physical memory can be trained to greater effectiveness, a close observation and notation of everything and every circumstance being the principal agent. We have so many careless habits of letting things impress us without definite notation; for instance, people often look at their watch and put it back in the pocket; then, being asked "what time is it?" have to look again, being unable to tell. In such cases, the object was to see what time it wasn't, and observation went no further in the way of notation. To carefully note things and not allow the notation to affect our proper course of conduct—that is, to note impersonally —is studying the hearts of men who make up the world in which we live; studying man as a whole, in fact, for the whole is made up of the parts. Such an attitude neither judges nor condemns, but *notes,* in order to help understandingly. This careful notation works both ways—inward as well as outward, and tends to effectiveness of the physical registry. Motive counts in this as well as elsewhere; otherwise, it might descend to "peering about." One sees without giving any indication of having done so, and without the slightest intention of making any personal use of perception so gained. When we can read the thoughts of others, such knowledge is never used to the detriment of others but ever for their benefit and with wisdom; and, like the saying of the Masons, it is "locked in the safe and sacred repository of the heart."

I think you have the understanding of "Look not behind or thou art lost." The context says "kill in thyself all memory of

past experiences." If we do not do this, we live in them and rejuvenate them. Having in the past made a deep impression, while we have now increased our power of thought, they are *re-lived* with increased power and expression. Reliance on the Self—"That Thou Art"—is the way out. "As we admit the reality of the Higher Self, we should embrace the idea, dwell on it *day in and day out* until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence brighter and better *with every thought.* When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give *knowledge and also* energy. This is the real and only road to the Masters, the Adepts, the Mahatmas."

What you say is true, that any other position than that of the Self is all the more disastrous because temporarily strong. Whatever a man relies upon to that he goes; he, only, who relies upon the Self is not *subject* to rebirth. It does require an immortal courage to have an immortal point of view, and to hold to it while watching and guiding the lower forces in unity, for the Self of All. The Spiritual Will cannot act so long as there is any selfishness in the action or the desire for its results. The *only* way out is renunciation of self-interest in the fruits of actions, and while the perfection of renunciation may not now be ours, growth in that direction is always possible, and each modicum of growth makes for better attainment.

It is well to have recognized that for a long time the hidden activity of the spiritual aspiration manifests most in the increased activity of the lower nature, and this may also mean in the circumstances of life. It is the hastening of Karma, which may be good quite as well as what we might be disposed to call "bad" Karma. Good Karma is that which is pleasing to Iswara; bad Karma is that which is displeasing to Iswara; the best definition of the two kinds.

We need not mind what we have not done nor yet what we have done. Have care only for what we are doing; so shall we best work and serve. Like St. Paul we find the spirit willing but the flesh weak, yet the latter gets stronger all the time; it looks weaker than it is because of the high standard of judgment we apply to it. Always the inner is the more perfect, and it is that which does the work of perfecting. "He who seeth that all his actions are performed by nature only and that the Self within is not the actor sees indeed." Our declaration says, "A truer realization of the Self—a profounder conviction of universal brotherhood." We are beginning to realize what those words mean, and we realize it by teaching it and endeavoring to live it.

You say that the Perceiver having to be understood as *change-*

less troubles a good many. This is because we identify that which perceives with Its perceptions. Each person has what he calls his mind, but many think that the present attitude of mind is the Perceiver, although he had other attitudes at one time, and will have still others because *He changes his mind* as He perceives need for such change. The mind is therefore only his *instrument* for comprehending things and natures on the plane upon which it is used; that instrument can be strengthened and improved. It is and must be something *permanent* which uses, strengthens, and improves the instrument. The mind might be likened to a telescope in use by the Man—the Perceiver—in order to be able to perceive the nature of the things about him; he can only act in accordance with what He perceives through the telescope. If the telescope is not properly adjusted or out of focus, the perception will be out of true, and wrong action will follow. The Perceiver must therefore learn, by experience and through the experience of others like himself with similar instruments, the proper adjustment and focussing of the instrument upon which right perception and action depend. If he became any particular perception or perceptions gained through his instrument, he would immediately lose all relation with other possible attitudes to be obtained, together with those that have been obtained.

Desires—Personal and Impersonal

The student life and the personal life are not separate. Therefore, when issues in the personal life are not consonant with the student life, but one of two courses is open: either we have to give up our personal desires, or we have to give up our impersonal desires—those which are highest and best in us, and which are consonant with Master's desires for the benefit of Humanity. We can not serve Humanity while we take a course toward another which is contrary and opposed to Master's course. If, then, we are bound to take our own personal course, it is evident that we deliberately choose to set aside the tie that binds us to those Great Beings.

VISVA-BHARATI

FOR NEARLY a quarter of a century Rabindranath Tagore has fostered the ideals in educational work of the Institution some hundred miles from Calcutta, founded by his father, the late Maharshi Dehendranath Tagore, laying there the foundation for what is the only University of its kind in the world. From the Santiniketan Ashram, where the academic life of culture is lived, and the Surul Farm, where educational training and Indian village life are unified, has sprung Visva-bharati, the Santiniketan University, which is now beginning to attract the globe-wide attention it deserves. The Sanskrit names are significant for Visva-bharati means "world culture" and Santiniketan "abode of peace." What but India, who but Indians, could have brought it into being?

Its Memorandum of Association makes most interesting reading for the objects as avowed are:

> To study the mind of man in its realization of different aspects of truth from diverse points of view; to bring into more intimate relation with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity; to approach the West from the standpoint of such a unity of the life and thought of Asia; to seek to realise in a common fellowship of study the meeting of East and West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.

What has already been achieved is set forth in a most interesting article in "The Indian Review" by Mr. Charles F. Andrews, M.A. (Cantab), one of the Vice Presidents, who is also a teacher at Santiniketan, the University working out the ideals to which allusion has already been made. It is of world significance that associated with it as Vice Presidents, or Foundation Honorary Members, are such men—in whose famous work East and West alike are interested—as Sir Jagadis Chandra Bose, M.A., D.Sc., F.R.S., the eminent Indian scientist, Sir Michael Sadler, M.A., LL.D., Vice-Chancellor of Leeds University, Dr. Sylvain Levi, D.es lett., Ph.D., D.Sc., LL.D., of the Sorbonne, Paris, and Dr. M. Anesaki, Professor of the Imperial University, Tokio. Dr. Sylvain Levi joined the staff of Visva-bharati for a year; Dr. Winternitz of Prague University took his place when he left, and Dr. Geiger of the University of Vienna will shortly go there. Further, other eminent scholars, Oriental and Occidental, are revealing in practical ways their interest in this World Culture University. Its Library, one of the features of the Institution, numbers among its benefactors the French Government and the University of Prague. So are being forged those bonds in the academic world which will knit together the East and the West in a way before unknown.

Freedom is the keynote of the religious atmosphere, in keeping

with the words which Maharshi Debendranath Tagore had engraved in stone in the Ashram "Here in this Asram, the One Invisible God is to be worshipped, and such instructions are to be given as are consistent with the worship, the praise, and the contemplation of the Creator and Sustainer of the world, and are productive of good morals, religious life and universal brotherhood." The measure of the recognition of this precept is that each of the religions of mankind has, or is to have, its residence, institute and library there. It is out of this spirit there arises the three simple principles quoted by Mr. Andrews—no image the object of worship, no word of religious controversy, and no injury done to the life of bird or beast within its precincts.

The gap between the East and the West is not the only one of mankind's gaps that is being bridged; there is that between scholar and peasant. At and around Surul, Indian village life is being reconstructed, taking advantage of Western hygiene and science, so that village life is preserved but does not "merely linger on, as a survival of the past, but may flourish anew under modern conditions and enter into the current of modern life." Such work is done among the village youth that a taste for art and literature is fostered though agricultural requirements are not neglected. There are short courses at Surul Farm and certain students can enter and earn their board and lodging while studying there. Fees are kept as low as they can be, the School monthly fee being twenty-three rupees, and the University monthly fee, twenty-six rupees. But this will not enable the work to expand, so public aid is invited, if public interest is aroused.

There is another aspect in this triune surmounting of man-made barriers that should not be neglected. Men and women together study common subjects though the latter, if they desire, have opportunity for specialized work in child-welfare, nursing, hygiene, and domestic economy.

It is worthy of note that the medium of instruction is Bengali but experience has shown that in the higher branches of university work, English is an essential at Santiniketan. Facilities are also given students from various parts of India for study in their vernacular. While the equivalent of a university course may be taken, research scholars may also enter for study along specific lines.

Even from this brief review of the work of Visva-bharati it can be seen that it is another indication that barriers of the narrower nationalism are crumbling. In the words of the great poet, its Founder President, quoted from "Vaisakh," the first number of the Visva-bharati Quarterly: "Visva-bharati is India's invitation to the world, her offer of sacrifice to the highest truth of man."

MUSINGS ON THE TRUE THEOSOPHIST'S PATH

"THE WAY of inward peace is all things to conform to the pleasure and disposition of the Divine Will. Such as would have all things succeed and come to pass according to their own fancy, are not come to know this way; and therefore lead a harsh and bitter life; always restless and out of humor, without treading the way of peace."

Know then Oh Man, that he who seeks the hidden way, can only find it through the door of life. In the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed; will very truly be disappointed.

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world. Because one sees the gleam of the light ahead he cannot say to his fellow "I am holier than thou" or draw the mantle of seclusion around himself.

The soul develops like the flower, in God's sunlight, and unconsciously to the soil in which it grows. Shut out the light and the soil grows damp and sterile, the flower withers or grows pale and sickly. Each and every one is here for a good and wise reason. If we find partially *the why* we are here, then is there the more reason that we should by intelligent contact with life, seek in it the farther elucidation of the problem. It is not the study of ourselves so much, as the thought for others that opens this door. The events of life and their causes lead to knowledge. They must be studied when they are manifested in daily life.

There is no idleness for the Mystic. He finds his daily life among the roughest and hardest of the labors and trials of the world perhaps, but goes his way with smiling face and joyful heart, nor grows too sensitive for association with his fellows, nor so extremely spiritual as to forget that some other body is perhaps hungering for food.

It was said by one who pretended to teach the mysteries "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosophist will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would perhaps, be agreeable, but if the Divine Inspiration comes only

under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.

Giving thought to self will most truly prevent and overthrow your aims and objects, particularly when directed toward the occult.

Again there arises the thought "I am a student, a holder of a portion of the mystic lore." Insidiously there steals in the thought "Behold I am a little more than other men, who have not penetrated so far." Know then Oh, Man, that you are not as great even as they. He who thinks he is wise is the most ignorant of men, and he who begins to *believe* he is wise is in greater danger than any other man who lives.

You think, Oh, Man, that because you have obtained a portion of occult knowledge, that it entitles you to withdraw from contact with the rest of mankind. It is not so. If you have obtained true knowledge it forces you to meet all men not only half way, but more than that to seek them. It urges you not to retire but, seeking contact, to plunge into the misery and sorrow of the world, and with your cheering word, if you have no more (the Mystic has little else) strive to lighten the burden for some struggling soul.

You dream of fame. We know no such thing as fame. He who seeks the upward path finds that all is truth; that evil is the good gone astray. Why should we ask for fame? It is only the commendation of those we strive to help.

Desire neither notice, fame or wealth. Unknown you are in retirement. Being fameless you are undisturbed in your seclusion, and can walk the broad face of the earth fulfilling your duty, as commanded, unrecognized.

If the duty grows hard, or you faint by the way, be not discouraged, fearful or weary of the world. Remember that "Thou mayst look for silence in tumult, solitude in company, light in darkness, forgetfulness in pressures, vigor in despondency, courage in fear, resistance in temptation, peace in war, and quiet in tribulation."

—THE PATH.

ON THE LOOKOUT

Again the Giants

In our issue for June appear certain remarks anent the objective facts extant indicating the former existence of mankind in *Meganthropos* form —an important, even though "grotesque" Theosophical doctrine.

The wave of scientific discovery along lines substantiating the "Secret Doctrine" seems to be cumulating rapidly. According to news reports, Samuel Hubbard of Oakland, Calif., has discovered the skeletons of two giants in the Grand Canyon of Arizona; one, a woman eleven or twleve feet tall, the other a man of about fifteen feet.

It is safe to say that no serious scientific attempt will be made to investigate or report on this, and that about the only treatment it will receive will be in the way of contemptuous witticism. We cannot vouch for the discovery; but in case it should be substantiated—perchance after the years have brought too great a mass of collateral proof for contradiction—we may draw attention to the following:

> "The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and plesiosaurus; why should not the progenitors of our human race have been the 'giants' of the Vedas, the Volüspa, and the Book of *Genesis?*" *(Isis Unveiled,* I, 153.)
>
> "Nevertheless, even the 'Giants' have not been left without their witnesses . . . to begin with geology; it has already been confessed that the older the excavated skeletons, the larger, taller and more powerful their structure." *(Secret Doctrine,* II, 278.)
>
> "It is just as possible that the future should have in store for us the discovery of the giant skeleton of an Atlantean, 30 feet high, as the fossil of a pithecoid 'missing link': only the former is more *probable.*" (*S. D.* II, 674.)

Students who fail to be convinced by the long list of already fulfilled prophecies of the "Secret Doctrine" of 1888 and of "Isis Unveiled" of 1877, are at liberty to take note of this.

Incidentally, we have at hand reports of the discovery at Albany, Ore., of burial mounds containing, not only skeletons of unusual size and weight, but specimens of well made mortar—a rather peculiar vagary of "primitive man."

Our Relative—The Jellyfish

Much scientific energy has, during the past years, been used up in attempts to reduce all psychic action to "reflex action," which, as nearly as one is able to ascertain, is a synonym for "unconscious response." We have elsewhere alluded to the idiocy, "scientific" or otherwise, of "unconscious consciousness," and the absurdity of the whole idea is now being attacked by scientists themselves.

However, the discovery that in some species of jellyfish, the nerves do not lead to any central organ, is made to serve as basis for the idea that sensation is therefore not necessarily present.

Quite likely there is no sensation perceptible to any central consciousness; but one day the world will awake and marvel most exceedingly that the human mind could ever have been guilty of formulating words to the effect that a capacity for response can lie in *anything but consciousness,* which in our meaning is nothing more or less than the power to perceive sensation.

Likewise, one day it will be recognized that every cell, molecule, atom, and electron, has a consciousness of its own, whether or not in direct connection with any more complex organization of its brother units. Every man who is not insane, knows that his own consciousness can produce and perceive physical results within his own body; how much longer will it be before recognition takes place of the elementary and common-sense fact that only consciousness can receive and obey the commands of consciousness?

Probably a very long time; for this carries with it the corollary that impressions of hatred, greed, and passion hurled against the minor environmental consciousnesses interlocked with the central Ego, will be instantly returned in kind; and that diseased and rotten minds and bodies can in the end be cured, neither by drugs, serums, "Christian Science," Couéism, nor any other patent and painless vicarious atonement, but by an equal amount of effort in the opposite direction to that which produced the condition.

The majority of the human race being deeply imbued with the "vicarious atonement," whose other and more accurate name is "getting something for nothing," the truth makes and will make very slow headway.

Nevertheless, the idea of a Universal Soul has at last forced its way, slowly but surely, into the embattled ranks of materialistic science: and will without doubt be widely exploited after a time as another "glorious discovery" of science.

The "Secret Doctrine" in Science

J. E. Greaves, of the Agricultural College, Logan, Utah, in an article on life phenomena, writes as follows: "The carbohydrates and fats are systematically fragmented so the energy is nicely liberated to meet the demand of the living organism . . . when the master of ceremonies, life, departs, each works independently of the others. They pull and tear until they destroy their very home."

This is not only straight Theosophy, but an acceptance of the soul, or return to vitalism; a matter of some significance in these days when an especially stubborn fight against such return is being waged in "scientific" circles.

> "The four aspects . . . are the body, its life or vitality, and the 'Double' of the body, the triad which disappears with the death of the person, and the Kama-Rupa which disintegrates in Kama-loka." (From the *Secret Doctrine* of 1888, I, 122.)
>
> "One of the mysteries of physical life is hidden among these 'lives' [of the body]. Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this struggle the Life Energy ends the contest because it is life that kills." (Judge, *Ocean of Theosophy,* 35.)
>
> "ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception." (S. D. I, 248.)

Day by day, unknown to the public, the "Secret Doctrine" is becoming, as predicted, "the text-book of science." That this is *unknown,* is the fault of theosophists and not of Theosophy itself. In the meantime we may possess our souls in as much patience as possible with the following words in mind:

> "Suffer not yourself to be annoyed because scientific men claim as their new and original discoveries that which theosophical literature has always claimed; remember we are not in this movement for glory, but that men shall know the truth regardless of where the credit for discovery is given." (Judge, *The Path,* July, 1893.)

ALICE IN BLUNDERLAND

We believe that as an example of linguistic ineptitude, the following, from "Science," deserves to rank as a classic:

> "Space by itself does not exist but is produced by what is in it, and the sort of space it is depends upon the amount and distribution and motion of the particles of matter."

It is almost a pity to inquire, if this is the case, In what were the things which produced space before the space they produced was there for them to exist in?

Space, scientifically, is the capacity of containment; that existence by virtue of which things possess the quality of extension; and it is solely by this quality that they are perceptible to the eyes of scientists, whether directly or indirectly. Carrying out the above statement to a logical conclusion results exactly and precisely in the acceptance of a cardinal tenet of the *Secret Doctrine:* that things can cease to exist, and still *be;* conversely, that things have an existence entirely aside from that of matter, aside from motion and extension, both of which depend upon physical space; in other words, a *noumenal and spiritual* existence, not material, but from the basis of which material effects can be produced.

Had the writer of the quoted sentence had such a meaning in his mind, he would be, *intellectually,* a Theosophist indeed; not having such, he is a typical example of the chaos reigning in the scientific mind as the result of endeavoring to square the Einstein theory, which calls for a *mental* universe, with the materialism of orthodox science. Contrast the above wild juggle of words with the following:

> "Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective universe. It is without dimension, in every sense, and self-existent . . . the causeless cause of both Spirit and Matter." *(S. D.,* Comm. on Stanza 1.)

CONFUSION WORSE CONFOUNDED

Dr. J. G. Wolf has discovered a fossil human skull of the Tertiary period in Patagonia.

His claim was investigated by a committee consisting of Dr. Jose Imbelloni, University of Buenos Ayres, Prof. Eric Boman of the National Museum, and Prof. Onelli of the Buenos Ayres Zoological gardens; which committee considered it worthy of further investigation.

The skull possesses tooth sockets in the upper jaw, and other details remove it from the suspicion of sculpture, though so completely fossilized as to be sandstone entirely.

Now, as a human skull of this period and age (supposedly 3,000,000 years) is, in the opinion of orthodox science, a *faux pas* of nature amounting almost to a scandal, it is interesting to watch the orthodox reaction of the scientific mind thereto. Dr. Hrdlicka, a hopeless Darwinian addict, says there "is no such animal," because "as human beings did not exist on earth more than a half million years ago, it is impossible that a human skull three million years old has been discovered." He cites a case in which a doctor of surgery "mistook" a "remarkable accidental formation in stone" for a fossil human hand.

Now, laying aside an inquiry into Dr. Hrdlicka's qualifications, Dr. Osborn, equally addicted to "animal descent," and generally recognized as of at least equal authority with Dr. Hrdlicka, says they *did* so exist, and accepts the discovery—although it would be interesting to know just how Dr. Osborn, in his mind, circumvents certain difficulties which this chronology introduces into his own theory.

From Bad to Worse

The editor of "Science" then proceeds to warm up the scientific soup by the remark that as no "early" types of men have been found in America, this skull cannot be as old as claimed!

Now, it is quite true that no "early types" (meaning animal-like or inferior) have been there discovered; nevertheless, men of a very "early" age have been discovered, depending entirely on the columns of the Editor quoted, and laying aside the numerous other examples dealt with in Theosophy, from "Isis Unveiled" down. For in "Science" of just one week later, we find that Ellis W. Shuler has discovered undoubted Pleistocene human remains; and, to add another irreconcilable pattern to the present Darwinian crazy-quilt, remains of "a large adult male of modern type!"

Mr. Shuler remarks upon about a dozen other similar cases; rather indiscreetly, as it has been very bad form to mention these things in public in the past.

This may be due to a certain dangerous heretical tendency on his part: a tendency to rupture all established rules of "scientific" thinking, thus expressed by him:

> "A review of these cases shows that in applying the theory of the multiple hypothesis, the most elaborate and involved explanation is chosen rather than the simple direct fact of visible association and contemporaneity. Should a visible association be of less importance than a preconceived notion as to the type of man which ought to be uncovered with Pleistocene fossils?"

Now, this is one of the most hopeful signs we have seen for some time. It is not at all impossible that some day in the future we shall see the majority of scientists taking the "simple direct facts" and "visible associations" rather than straining personal theories and prejudices beyond all reason.

Whenever this shall come to be the case, facts and actual discoveries be considered for their own worth, the old theories reconsidered and a search made for something which will better fit things as they *are,* we shall find science accepting, not only human remains of the Tertiary period, but *civilized* remains; yea, civilized remains of the Secondary!

And in the course of reconsideration, the *truth* as known to Theosophists may be happened upon; the truth that man did not descend from the animal, however much animal forms may have evolved and changed; that man is not an animal, but psychologically a god linked so closely with an animal that the division line is as a rule invisible to himself except in moments of deepest self-search; that the *Identity* within man is no animal, with an animal's lusts, hungers, fears, and desires, but a Divine Being, free, unconcerned, pure, and all-powerful within its own sphere—that of Spirit, which is that of *selflessness.*

Atlantis Translata

At times the scientific wall seems almost impervious to any fact which

runs counter to established theory; nevertheless a startling breach appears now and then, almost overnight.

It would seem that the evidence which has accumulated throughout history for the existence of ancient races and sunken continents, has at last been too much for the stock scientific incredulity, at least in some quarters. We have already had Dr. MacMillan Brown and others of note accepting an ancient civilized continent in the Pacific; now comes Garrett P. Serviss, who, in the San Francisco *Call,* in 1917, was very contemptuous of any such idea, with remarks concerning "the peoples who occupied the once great continent that may possibly form the present bed of a large part of the Pacific Ocean." . . . "That matchless ocean, which may hide the greatest secret and the greatest tragedy in the past history of humanity itself. Easter Island, in itself, is a very gem of mystery for curious minds."

True, Dr. Serviss calls Atlantis a "myth": (we do not know why, inasmuch as the available evidence is at least as strong for Atlantis as for a Pacific continent). He and the others seem likewise to confuse the issue between Atlantis and Lemuria. But a complete conception of the relations of these two ancient continents is too much to expect of present day science, which will admit nothing as knowledge which it has not itself discovered.

Leaving these gentlemen to the problem of accepting an inhabited Eocene continent without discarding the animal theory of human descent—to which they will no doubt be equal in their own peculiar way—we turn to Dr. Jonathan Wright, who writes in the "Scientific Monthly" for June, 1923:

> "One cannot help being impressed with the coincidence of chronology from so many different sources. What Herodotus says of the land of Egypt, what Plato passes on to us as to the lost Atlantis, the confirmation of Herodotus' report as to the age of the delta of the Nile by modern geology, and, finally, the present advocacy of the recent date for the recession of the ice sheet from temperate European and Asiatic regions—all together they lend an air of probability to the old legend of the Atlantis which has invaded geological opinion itself. Termier's advocacy of it is well known and recently the article by 'Ph. Negris, Docteur honoraire de l'Universite d'Athenes', in the *Revue Scientifique* for September, 1922, has for its opening phrases the following:
>
> " 'The tradition of the submersion of the Atlantis has been for a long time relegated to the realm of fables: I shared in this general opinion myself until the American geologists established the time with narrow limits (seven to ten thousand years) which has elapsed since the glaciers have receded.'
>
> ..."I instance the article, as I might a number of others, in evidence of the growing interest in phenomena which aroused the same theories in Herodotus and Plato near twenty-five centuries ago, but there exists more to support them in our day than in their own."

Apart from the fact that these were not *theories,* with Plato, at least, this is very good and very hopeful, and portends a more willing acceptance than heretofore of other and more important traditions descended from the ancients: among them the *cause* of the disappearance and destruction of those ancient civilizations which, in development, manners, and morals—or lack of them—paralleled our own.

A New-Old Continent

Continents and their civilizations, like the individual human, have their phases of manifestation and obscuration: of incarnation and death.

The existence of an ancient Lemurian or Atlantean continent, or both, now not being far from acceptance by official science, it behooves us to con-

sider the meaning of the recent long series of disturbances in the Pacific and along the South American coast.

The trouble has been almost continuous for months, and is perhaps not yet over with; regions of the Pacific sea bottom have risen 1600 feet in elevation, and more than one new island has appeared.

In 1888 H. P. Blavatsky said:

> "It (Keely's Atomic Force) will be at its appointed place only when the great roaring flood of starvation, misery, and underpaid labor ebbs back again—as it will when happily the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning, and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.*" (S. D., I. 563.)

Whether that continent is to arise soon or late, in the next few centuries or in far geological periods, when "there will be no more Americans, but a new race and many new nations," we do not know. Probably these convulsions are only the first faint premonitory symptoms of the return of Lemuria. At any rate we can assure those scientists who are now concerned as to whether the discovery of atomic force, for which they are seeking, may not result in a general world explosion, that there is no present cause for concern. *These powers will not be allowed in our time.*

Causation

There has of late been much interest in the causes of earthquakes, and many new theories are being broached—while at the same time any layman who should suggest anything counter would be severely rebuked, of course.

We learn from Dr. R. D. Oldham, F. R. S., that the primary origin of convulsions is often far below the surface, and probably due to change of bulk from causes *as yet undetermined.*

In 1893, W. Q. Judge stated that all cataclysms are caused by the action of human minds and ideas, working behind the scenes and affecting the constitution of the globe.

> "Earthquakes may be brought on according to this philosophy by two general causes; *first,* subsidence or elevation under the earth-crust due to heat and steam; *second,* electrical and magnetic changes which affect water and earth simultaneously. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves."

Muscular action is due to change in spacing of the molecules; this is due in turn to electrical action, which is controlled by mental action or feeling. And, Theosophy states that electricity, in its higher aspects, is consciousness, and also a *unity.* Therefore as no man can perform mental action without affecting the Fohatic web, the mass action of many minds in a given direction cannot help but affect nature in such a way as to give objective results in course of time.

Life in the Rust

Dr. Adolph Ackermann of Berlin has demonstrated that at its inception, iron rust forms itself into plant-like shapes, resembling especially certain "iron bacteria," which are low grade plants living in and on rust deposits.

To the Theosophist, who knows that every form is a manifestation of One Life and One Consciousness seeking self-realization through every form, from the electron to man, there is nothing surprising in this; nor is he puzzled

by this peculiar resemblance, knowing that the imitative power is inherent nature, operating in every manifestation from the formation of a crystal the "spiritualist" seance, and causing the so-called "adaptive coloring" of imals, so touted by the Darwinians, and of late discovered not as "protecti as formerly thought.

It may not be too much to hope that in some century not too far dista scientists will waken to the fact that the resemblances between man and a mals are due to this imitative faculty—which always works in the directi of imitation by the lower of the upper—and not to co-linear descent. Fr that it will not be a far step to concede that man was in his origin consci and spiritual, even though in a form of matter not now recognised by scien that he will never rise above his self-imposed animal state other than recognition of his own true inner nature, which is spiritual and not besti angelic and not animal.

"THE INTERPRETERS"

"A. E.'s" latest volume (published by Macmillan & Co., London), "T Interpreters," is exhilarating—the attempt of an intuitive mind to use knowledge of the most ancient science-philosophy in explaining the doctrin of political schools which are powerfully influencing the race-mi today. A. E. is a practical mystic; his philosophy is not spec lative; that mysticism and philosophy does not only sing in charming ver or produce the candle which gives light to our vision, or reveal the existi of the National Being who is the energizer and inspirer of the Nation, b also manifests its power and knowledge in editing the *Irish Homestead*. A. in this new book intimates what in his conception is the relation subsisti between the politics of Time and the politics of Eternity. Week by we in his agricultural journal the reader finds practical application of the 13 discourse of the *Bhagavad-Gita*—the relationship of the agriculture of mea urable spaces to that of Space Absolute. A. E. seems to have learnt of t common source of all branches of knowledge, and possesses adequate if n complete power to use the magician's wand.

"The Interpreters" is a symposium of views different but convergin The discussion takes place between personalities representing principles whi find articulation in political moods; its starting basis is the idea that t universe is a spiritual being, and the object of investigation is "what re tion the politics of Time may have to the politics of Eternity." Says t author, "*The Interpreters* may be taken as a symposium between scatter portions of one nature dramatically sundered as the Soul is in dream." T discussion takes place in a prison-house and it shows how dangerous revol tionaries can be even behind the bars! If A. E. is the fashioner of t character-principles, we may presume that the Irish prison-house where they manifest their entertaining and even fascinating natures may be knov by the name of George W. Russell.

As a companion volume to *The National Being,* "The Interpreter becomes more valuable; but even by itself, it is worth going to again and y again.